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ABSTRACT

As the second report on ISUPS, this document evaluates the period of July 1973 to December 1974 and presents sections dealing with: (1) higher education and American Indian students; (2) recommendations based on first year operations; (3) second year operations; (4) development and research; (5) evaluation reports from the districts; (6) the budget; (7) literature pertinent to dropout rates; (8) the implications for ISUPS. The most significant program change cited is the development of "outreach campuses" which, by initiating locally tailored courses on the Indian reserves, should facilitate reduction in dropout rates, costs, and the number of on-campus students and also facilitate increases in intercollegiate communication, coordination, and competition. Among the major program adaptations mentioned are: (1) more stringent selection criteria; (2) extension of the summer orientation program from 2 to 6 weeks; (3) compulsory attendance for tutorial sessions; (4) utilization of paid senior students as counseling liaisons between newer students and staff; (5) a title change to distinguish between ISUPS and university programs; (6) a proposed concurrent orientation period to extend throughout the semester; (7) the addition of 13 new native studies courses; (8) creation of the position of Academic Coordinator; and (9) a proposed "common core" of course work for outreach locations. (JC)

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THE INDIAN STUDENTS UNIVERSITY PROGRAM SERVICES (I.S.U.P.S.)

Second Evaluation Report

1973-74

2

Ian R. Brooks
Evelyn Moore

RC008882

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December, 1974.

The Project as at December 1974

After two years of I.S.U.P.S. operation the situation with regard to Indian education at The University of Calgary is greatly changed.

The most important change of all is undoubtedly the development of the outreach campuses through which the University has taken action in recognition of first the bicultural/bilingual aspirations of some Indian groups and secondly, of the overwhelming nature of the difficulties encountered by Indian students entering the urban situation. The direction of movement is now reversed and the University has responded to invitations to take courses to the reserves and other centres of native population. The first outreach course was initiated at Morley in July 1973 and in the following eighteen months the operation has been spectacularly successful. Of 166 completed course grades reported by December 1974, only 11 are failures. At Morley 20 students are studying one, two or three courses; at Blackfoot 6 students are currently enrolled in one course and 32 are studying in two courses at Hobbema. The first provincially certificated teachers can be available from among the Stoney people in September 1976, by which time at least five students are expected to have completed three years of their four-year degree in Education. New campuses are in the planning stage at Grouard (Lesser Slave Lake Region) and at Whitehorse in the Yukon Territories.

In later sections of this report each outreach is reported separately (See Appendices II, III, IV & V). It seems appropriate at this stage, however, to make some general introductory points.

(1) In going to the reserve the University is responding to Indian initiatives and each program is being developed in relation to the local situation. Local situations differ and programs will therefore differ one from the other.

(ii) While it is already obvious that a sound on-reserve organization and support system is essential for success in the outreach, the on-campus operation continues to be the administrative core of the outreach and is essential to the continuance of the outreach.

(iii) The outreach with current registration for 58 students will have the effect for at least the next two years of substantially reducing the number of Indian students on campus (See Table I, page 7) but should eventually feed students with already proven success through to the senior years of the degree programs. Thus we can perhaps for the first time look toward a solution of the drop-out problem for native students in universities. In the initial stages of the outreach all students have been part-time and none have been paid living allowances; the costs therefore has been minimal. (See Appendix IX). In 1975 however it is proposed that there will be full-time students at Morley, Hobbema and Grouard and costs will rise proportionately. Nevertheless, if it should prove correct that full-time students on the outreach are much more successful than full-time students in the city then the cost per course passed should continue to be gratifyingly lower despite there being some additional costs in instruction of small classes at a distance from the university.

(iv) The outreach activities have made it unavoidable for the three Universities in Alberta and probably some colleges also, to communicate much more systematically to avoid competition and confusion. A consortium for this purpose is in process of development on the initiative of the I.S.U.P.S. administrator and the Alberta Indian Education Centre in Edmonton.

Further changes have flowed from the process of continual adaptation envisaged from the inauguration of the project. Efforts have been made

to modify I.S.U.P.S. in the light of the first evaluation and for that reason earlier recommendations are reviewed in this report at some length.

Some of the major adaptations within the program are the following:

(i) Selection now appears to be more rigorous although we have as yet no tests established as reliable predictors. Seven students whose admission was pressed upon the Steering Committee's Selection Committee against its advice in 1972, all failed. Students judged to have similar difficulties were not admitted in the second and third years. (See Appendices VII & VIII for current procedures).

(ii) The summer orientation has been extended from two weeks to six weeks and on the third occasion included one full credit course which all students passed, some with high grades. Low enrolment in July (8 status students; 5 non-status) will, however, necessitate a re-assessment of an otherwise highly successful orientation procedure.

(iii) Attendance at tutorial sessions which has been monitored through careful recording (See Table VI page 32) and weekly staff meetings, now for the first time, appears in the fall of 1974 to be in process of becoming established among students. One new student was informed that his discontinuance was recommended for failure to attend tutorials. The student is reported as returning in the new year and will be welcome provided he meets his tutorial "contract" each week. (See Appendix 4, orange sheet, for Steering Committee regulations on attendance at tutorials).

(iv) It has now been possible to carry out the wishes of the Steering Committee and to hire senior students of the project as counsellors to the less senior students. This appears to be having an important bridging effect and is facilitating communication between students and staff.

(v) It has become clear to staff and students that as the project provides a supporting instructional "program" designed to secure Indian student success in the regular University "program" we have a confusion of terminology. It was therefore felt desirable to change the title to Indian Students University Program Services (I.S.U.P.S.).

(vi) Three factors, the dropping of the Faculty of Education age for mature admission to 21 years, the swing to the greater part of the first year registration taking place in September rather than at the orientation time in July, and the insistence of the Steering Committee on extension of services to all native students, have combined to create a further area of confusion though not necessarily an undesirable educational situation. The Steering Committee is currently examining this situation, both as to terminology and as to the best approach to availability of services and to timing of orientation sessions. It may well be that concurrent orientation throughout the September to December term will be recommended for 1975-6 as better meeting the needs of most students.

(vii) Excellent relations have been maintained between treaty and non-treaty students in the Services as a whole and to place the extension of services to non-treaty students on an appropriate financial basis funding is being sought from the Province of Alberta for the maintenance of these services for a five year period.

The establishment of the Northern Development bursaries by the Province of Alberta has transformed the economic situation for Metis and other non-status students and an increased enrollment is therefore to be expected for 1975-76.

Another change of potential importance to I.S.U.P.S. has been the recognition of the operation as having an official status in the University as a whole; it is no longer an activity of the Faculty of Education alone. The administrator, now known as the Academic Co-ordinator, reports to the Academic Vice-President through the Director of the Division of Continuing Education. This link with Continuing Education is thought particularly appropriate in view of the importance of the outreach operation.

The University during the two years has adapted it curriculum to its new native clientele. In addition to its established offerings in native studies (see Appendix X) The University has added 13 new credit courses on the initiative of either I.S.U.P.S. or I.S.U.P.S. Outreach. These are first and second level courses in each of Blackfoot, Cree and Stoney, a course in the history of the Indian in the Canadian West (History 433), a course in developing materials for teaching English as a second language to native speakers (EDC1 346), courses in the teaching of a native language in schools EDC1 555-01, 02, etc. and a course in methods of teaching of Indian children (EDC1 509).

Three students have reached the professional year in education and special arrangements for their student teaching include placement on reserves for one of the two rounds of practice teaching.

A final change of significance is the preparatory work undertaken during the year to develop, in consultation with numerous Indian groups and government agencies, a common core of course work which could be undertaken in Outreach locations and which could lead to later specialization in a number of different professions of the helping and teaching character.

A working paper has been prepared, widely discussed and generally well received. (See Appendix I, yellow paper attached). A second version taking into account some substantial criticism is currently in preparation. If backed by appropriate pay scales rewarding each year of university training, the initiation of the program could be realized during 1975, and could offer the possibility of developing in addition to a cadre of native teachers a similar group in the social occupations.

The 41 full-time student registrations for the Fall term of 1974-5 appear in Table I which follows. To this should be added the 58 part-time students on three reserves.

The grades of those treaty status students who participated in one of the three orientation programmes and who took courses in the term just finished (Fall of 1974) are reported in Table II.

Table I

ENROLMENT FIGURES FOR 1974-75

Treaty Status* Indian Students Registered in September, 1974

Year of Admission	Total at Orientation Session	I.S.U.P.S. Summer Orientation Entry		Mature Non-matric Entering In September		Matriculated Students		
		Educ.	Other	Educ.	Other	Educ.	Other	Totals
1972-73	36	4	2	-	6	-	-	12**
1973-74	14	4	1	2	1	-	-	8
1974-75	8	8	-	8	3	1	1	21
TOTALS		16	3	10	10	1	1	41

*Each group of students admitted for orientation has included some native students without treaty-status but these students are omitted from this table.

**To this number should be added two full-time students from this group now included in the Morley Outreach count and two other students who have transferred to other universities.

Table II

Summary of Available Grade Point-Averages

For Treaty Students as at December, 1974

On-Campus and Morley Outreach

Year of Admission	Below .99	1.00 to 1.49	1.50 to 1.99	2.00* to 2.49	2.50 to 2.99	3.00** and above	TOTALS
1973	1	1	2	3		1	8***
1973		3					3
1974			2	3	1		6
Morley Outreach 1973 and 1974****		1	2	2	4	8	17

*Required for graduation.

**Required for admission to graduate studies.

***Includes two students now studying in the Morley Outreach

****Only results for Morley students with three or more courses completed; Hobbema and Blackfoot Outreach at December 1975 have reported grades for two half courses only.

EVALUATION REPORT
(for the period July 1973 to December 1974)

I Introduction.

A review of the literature (Brooks, 1974, see page 40) shows the drop-out rate for native students in both secondary and tertiary institutions is still disturbingly high. Furthermore, it is clear that this phenomenon is a primary area of concern for both native and non-native people, as both groups recognize that education is a key to the future participation of native people in Canadian society.

During the past ten years, several suggestions have been put forward by both native and non-native organizations as to ways in which the dropout rate could be reduced. For example, it has been suggested that courses dealing with native history, language and culture would increase the relevance of the school program to the native students. It has also been suggested that native control of schools operating in exclusively native areas would insure that the school was more compatible with the needs and desires of the native student and his parents. Thirdly, it has been argued that native teachers of native children would contribute to a reduction in the dropout rate as they would be more able to emphathize with the needs and demands of the native child and would have more background information on the way in which his culture operates.

Faculty in Education at the University of Calgary have recognized and accepted the need for more native teachers in Canadian schools. Furthermore, they have recognized that there is a great need for trained native people in all walks of life including such areas as counselling, medicine, law and social work. As a result, in 1972 the University of Calgary launched the

Indian Students University Program (now known as I.S.U.P.S.) a program by which mature students of native origin who lacked secondary school matriculation could enroll in the University as full members of the student body.

This report is an evaluation of the second year of operation of the I.S.U.P.S.,1973-4,and includes in addition some material on the first half of the third year.

II Higher Education and Indian Students

One might expect that those native students who had completed elementary and at least part of secondary school studies would be less inclined to withdraw from a tertiary education program. It has been noted however in both the United States and Canada that native students are even more likely to drop out of programs at college level than they are at the school level. In fact Salisbury (1967) claims that at the University of Alaska 50% of the native people drop out before the end of the first year and that only 2% successfully complete the degree program.

At a conference held at St. Lawrence University July 12-30, 1971, Indian people prepared a list of comments on higher education programs for native students with the hope that this information might be useful in creating more successful college level programs for native students.

In general, the conference recommended that institutions of higher education not make programs available to native students unless they have a full commitment to these students. It was recommended that universities having such programs should encourage the development of native organizations on the campus in order that these organizations may provide a reference

group for the Indian students and serve as a vehicle for educating the non-native university community about the contemporary Canadian Indian. The conference also suggested that once the program was well established senior Indian students should be involved in key committees and boards governing various areas of the program and should also be employed in the capacity of tutors and counsellors. I.S.U.P.S. has attempted to implement each of these recommendations but if the on-campus operation alone is considered, success in retention is only marginally better as yet.

The conference, recognizing that many students entering the university without high school matriculation lack many of the basic academic skills necessary for success in the university environment, suggested that pre-freshman developmental and refresher courses be introduced. These courses, it was felt, should be awarded full credit so that the students so involved would feel that the courses were important and that they were full participating members of the university community. English 101 at the University of Calgary has served this purpose, in past, but the status of this course in the future is at present in the some doubt.

The conference felt that adequate counselling facilities were a key ingredient in any successful higher education program for native students. It was recommended that preference be given to Indian counsellors as they would be better able to understand the cultural values, lifestyles, and problems of native students. (See Appendix XI for listing of native counsellors employed by I.S.U.P.S.)

The Indian Education Training Institute held at Gonzaga University between February and November 1971 showed considerable agreement with the

above recommendations but also concluded that although the university must express a genuine and real concern it must offer a program which does not contain watered-down degrees or courses. The extent to which the latter danger has been avoided by I.S.U.P.S. can be assessed because I.S.U.P.S. on-campus students take the same courses and in the same classes as other students (except for the one orientation course) the "watered-down" degree is clearly avoided. Within the outreach program the same courses are taken but additional precautions are necessary to ensure the maintenance of appropriate standards.

In summarizing then, these reports which reflect widespread Indian opinion on the subject of higher education made the following general points:

1. There should be native control and direction of programs directly related to native people:
2. Admission policy and selection procedures must be so organized as to allow Indian students with the necessary potential to have access to higher education.
3. The program must include supportive services of a special kind, allowing students given this opportunity to be successful in their respective programs.
4. The university must offer an academic program which is not one of lowered standards.

The observations and recommendations discussed above came to form the basic rationale for the Indian Students University Program Services at the University of Calgary. The project attempted to meet the require-

ments of having Indian control especially through the device of the Indian Steering Committee. A summer orientation period was developed as were special tutoring and counselling services, a common room or drop-in centre for Indian students, and a native student organization to act as a planning body for student activities and as a vehicle for making student opinion known to the policy makers of the program services.

III. Recommendations Based on First Year of Operation
(See also Evaluation Report I , 1972-3)

As a result of a policy decision at the Indian Affairs level, it was decided that the first phase of the project would concentrate on teacher education, thus attempting to meet the growing demand for native teachers. Up until that time, the University of Calgary had graduated only one teacher of native ancestry despite the fact that there are over 40 schools in Alberta with substantial Indian enrolment. A program to train native teachers had been demanded by Indian people, notably those involved with Blue Quills, the first Indian-controlled school in Alberta. As a result, arrangements were made allowing the University of Calgary to receive up to 50 non-matriculated Indian students in September of 1972.

In preliminary meetings which were held with a widely representative group of Indian people from the province of Alberta, strong approval was expressed for the proposed project. Concern was voiced however, by those who feared that the funding of university level education might drain district funds away from other forms of post-secondary education. Some tension continues in parts of the Indian community as a result of this concern.

It was decided that the overall planning and policy foundation for the program would be carried out by a Steering Committee, and acknowledge the belief that native education programs at the University level should reflect self-determination rather than paternalism. The steering committee was composed of representatives of several native groups, particularly from the northern part of the province from which came the majority of the students, together with five elected students from the project and members of the ISUP staff. Several sub-committees were established on an ad hoc basis to deal with such matters as student selection, staff hiring, and the development of curriculum. All committees were appointed by the Steering Committee and were authorized to report back to the committee.

Consultation between the university staff and the Steering Committee resulted in the 1972-73 program having the following characteristics:

1. All students but one were admitted to the Faculty of Education.
2. Students were fully supported according to the standard procedures of the Department of Indian Affairs and Northern Development.
3. To the extent that it could be accomplished, Indian people staffed the program and Indian people determined policy in all matters outside the normal functions of University government. Furthermore, Indian people, including students were able to formulate recommendations to the appropriate University bodies concerning matters of interest to them, for example, proposed new courses.
4. Students took the standard courses of the University but were directed in their second term toward one University course which is specifically concerned with the Indian situation, Anthropology 313.

5. A support service was provided for students and included a staff of tutors and a predominately Indian counselling service.
6. A two-week orientation period was provided in order to introduce the students to the range of facilities at the University. In addition, students were provided with a common room known as the "Red Lodge" where they could gather to discuss matters of common interest and where they would find counsellors available in an adjacent office.
7. All students were non-matriculated and at least 21 years of age, this being two years below the normal requirement for mature non-matriculation at the University of Calgary, at that point in time (as indicated in the introduction the Faculty of Education has now lowered to 21 the age for admission without matriculation). Students were accepted if recommended for admission following testing and interviewing.
8. To ensure a manageable work load, students were limited to three courses in the first term, but in the second term could enroll in further courses if their progress was satisfactory.
9. Evaluation was deemed as being an essential part of the program, especially in the first developmental year of operation. It occurred both through participant observation and through use of assessment measures. It was intended that the evaluation would be formative and short term as well as summative and long term.

All 41 students admitted attended the two-week orientation session in August 1974 and subsequently enrolled in the Fall-Winter Term 1972. As of the autumn 1973, 22 of these students remained in the program.

Those who withdrew did so either to return to their home district or to take jobs with government departments, educational institutions, or native associations, either in Alberta or elsewhere in Canada. Those who took jobs were sometimes to be found in significant leadership or service roles. Those who desired to return to their home districts often did so as a result of personal problems they encountered whilst residing in Calgary.

It is worth noting that 5 students admitted to the project in the first year were without treaty status. In the second University term, Department of Indian Affairs funds were not available to these students for support. The Save the Children Fund provided generous emergency support for these people and representations were made to other organizations such as the Student Finance Board of the Department of Advanced Education for future support. The Steering Committee of the program was insistent that the non-status students should continue in the project. As a result, it became obvious that in future steps would have to be taken to acquire financial support for those native students not falling under the umbrella of support of the Department of Indian Affairs. In December, 1974 an application for a contingency grant for a five year period was submitted to the Department of Advanced Education of the Province of Alberta.

As mentioned, counselling facilities were established for the benefit of the students enrolled in the project, and where possible, native counsellors were employed. It was found that during the first year of operation certain members of the University professional counselling staff

appeared to have established admirable rapport with the Indian students and were able to place at their disposal the full range of counselling skills used in the handling of depression, alcoholism, marital breakdown, etc. Thus at the end of the first year of operation, it was felt that if a good relationship could be maintained between the student counselling centre and the native students, it would seem both unnecessary and undesirable to hire specialist professional counsellors for the project. No professional counsellor of Indian ancestry was available for appointment but it was felt that it would be important to maintain the staff of para-professional Indian counsellors to handle directly the miriad of lesser problems and to serve as first contacts in the many serious personal problems encountered by the Indian students, often as a result of difficulty in adjusting to studying in an urban university. In the second and third years of the program counselling arrangements have continued on this pattern modified only by the employment of three third year I.S.U.P.S. students as part-time counsellors from October, 1974 to replace the full-time native counsellors who for family reasons had resigned from the staff.

All of the tutors for the program during its first year of operation were university graduates and non-Indian. Although during the summer sessions, at a meeting called early in the winter term, and by letter,the students were informed of the tutoring expectations, only a few attended regularly and worked with their tutors; a few absented themselves completely and the majority used the tutorial system so infrequently as to apparently gain little value from it.

On the other hand, an analysis of grades showed a high correlation between academic success and use of the tutoring facilities. It was there-

fore felt that the tutoring system should be re-organized but not abandoned. A new approach was formulated, involving two tutors maintaining a continuous availability approach and thus avoiding the scheduled appointment system apparently rejected by most of the students in 1972-73. A small fund was also allocated for hiring specialist tutors as needed in areas identified by the students themselves. It was also hoped that in the future consideration could be given to adding successful Indian students to the tutoring staff. As will be indicated later even a re-organized tutorial system with Indian participation in selection of tutors was used inadequately by many students and on January 1974 it was resolved by the Steering Committee to recommend

a) discontinuance of the attendance of students who could not be expected to achieve minimum university standard.

b) adoption of procedures recommended by students which would result in the immediate termination of the allowance of a student who after counselling persisted in non-attendance at tutorial sessions (See regulations attached as Appendix VI, orange paper)

As the University of Calgary offered no course in history dealing directly with the native situation in Canada, at the request of the Steering Committee and with the support of the Associate Dean (Curriculum) of the Faculty of Education, a Curriculum Committee was established to make recommendations on the special curriculum needs of the Indian students. Students were strongly represented on this sub-committee.

The first concrete achievement of this Committee was to convince the Department of History that a course should be offered on the History of the Canadian Indian. History 433 was first offered in January 1974 with D.I.A.N.D. funding covering those costs of the course which were not met by the fees of non-Indian students. It was also felt, that because many I.S.U.P.S.

students would become teachers of Indian children, there remained a need to develop courses having demonstrated utility in the education of differing groups of Indian children. Unfortunately, little is known in this area, and research is urgently needed but it was thought that one focus of an Indian teacher training program should be the development and testing of classroom programs and procedures appropriate for Indian children in widely differing cultural situations.

As a result, in December of 1972 a request for funding a substantial research and development program for 1973-74 was put forward. However, it was only possible to acquire funding for a very modest proposal involving a group of faculty and graduate students whose studies might be oriented to research and development in curriculum procedures for Indian education. It is understood that the Donner Canadian Foundation will consider in January 1975 the proposal that has since been developed for this purpose.

At the conclusion of the first year of operation evaluation was conducted by the staff. Part of the evaluation was formulated by means of the participant observer technique. A trained educational psychologist, R. A. Ross, had been engaged by the project, and during his year of employment produced 3 reports covering major areas relevant to the project (see ISUP Evaluation Report 1972-73). One of these reports was an interim evaluation conducted in mid-February 1973 and was based on questionnaires administered to students and on the reports of tutors and counsellors. The report indicated that there was some ambivalence on the part of the students toward the Steering Committee. Consequently, it was recommended that the students on the Steering Committee hold regular meetings with all I.S.U.P. students in

in order to clarify issues and to facilitate student input into the steering committee. The students also requested that the meetings of the Steering Committee be open to the observation of the students in the program. A further recommendation suggested the Steering Committee hold monthly meetings until all urgent policy matters had been handled. These recommendations were implemented.

In the area of selection, responses from student questionnaires indicated that 76% of the students were satisfied with the selection procedure used. However, on the basis of reports from the tutors and counsellors and a review of the literature undertaken earlier in the year, the following recommendations regarding selection were put forward:

1. That students selected for the program have Grade XII equivalent wherever possible.

2. That the results of the college cooperative English test be taken into account.

3. That motivational and affective factors be assessed as carefully as possible.

4. That school records, family background, and work experience be taken into account.

5. That the financial and family situation be examined carefully to see if it is possible for the applicant to manage in Calgary.

6. That the selection committee gather as much background information about the applicant as possible. This could be gained from an information sheet, including an autobiography returned by each applicant before an interview.

7. That guidelines for selection be established by the steering committee in consultation with district committees.

8. That the student be fully advised about the program before his arrival and be made aware of the difficulties he may encounter.

9. That the students from I.S.U.P. be available on the day of interview to answer applicants' questions about the program and to acquaint the applicants with the University campus.

The Selection Committee has now used these procedures for the past two years in recommending admissions. (See Appendices VII and VIII). The evaluation also showed that both the students and the tutoring staff felt that because the students coming into the project had generally not completed high school and had been away from school for some time, the orientation period should be considerably longer. It was therefore recommended that the orientation program be at least six weeks in length and that substantial courses in study skills, library use, note taking, reading skills and preparation of term papers be given. It was also felt that a substantial course in English expression and composition be given, as well as a course in human relations and life skills, which could be administered on a small group basis and which could be continued after orientation through the first academic year. It was suggested that a one-half credit university course should be taken during the orientation program and that a record of the student's performance in all areas be kept, as this data could be useful in counselling the student about the number and type of courses he should take during his first year, and would also serve as a guideline for the tutors working with the student. Finally, it was recommended that the orientation program provide an opportunity for the students to get to know the support personnel involved in the project and that during the first meeting with the students the function of all individuals and groups connected with the program would be explained and the responsibilities of the students in the program listed.

Generally speaking, the evaluation showed a need for a clear policy of supportive services, including turorials, which would be proposed by the Steering Committee to the director of the project. It was recommended

that a full time director be employed to set up an administrative structure to implement Steering Committee policy, and to clearly show the duties of everyone in the program: tutors, counsellors, faculty members, and students. During the second year of the project staff worked on development of role descriptions and the co-ordinator (and native counsellor) Mrs. Dempsey was employed on a full-time basis. It was not until the third year of the project that one half of the time of the director could be allocated to the project.

It was recommended by the evaluation that further efforts be made to ensure that applicants for the project should understand steering committee policy and supportive services, and undertake to abide by this policy before accepting a place in the program. Applicants it was suggested, should be informed of any differences in the project from the usual Faculty of Education operation, and the reasons for these differences should be made clear. It was further recommended that applicants be informed of factors which may interfere with the meeting of their obligations to the program, for example financial factors, family obligations and possible marital difficulties.

In the area of counselling, it was noted that the informal contact between counsellors and students in the Red Lodge, and through home visits, was satisfactory and should be continued. However, it was felt that special facilities should be made available to allow private counselling when this was necessary. Space arrangements have continued to create some difficulties (See Appendix XII for space allocation in 1974-5) but it is hoped that the new university status of the project services will permit a more generous provision of space by the university in 1975-6. In fairness however it must be recognized that no other group of students has such a special space allocation.

In respect to the academic program it was recommended that students be counselled on the number and choice of courses to be taken in the first academic term. This counselling should be based on performances in orientation courses, the final choice of courses being left with the student. As already indicated it was further noted that course options must be developed to meet the needs of students preparing to teach Indian children. Finally, it was urged that more communication be established between I.S.UP.S. staff and the university faculty. Student opinion in 1973-4 proved volatile in this matter and project tutors therefore felt inhibited in initiating contacts on behalf of students. All initiatives by university faculty to consult about a student's work were welcomed and followed up with the student. Such informal contacts appear to be increasing in frequency in the third year of the project and have proved to be extremely helpful to a number of students e.g. a number of important concessions have been made to students who did not meet assignment deadlines.

At the conclusion of the 1972-73 academic year, an analysis was undertaken of the final grades, tutors' ratings of attendance at tutorials and attendance at the orientation program of August 1972(W.Zwirner, 1973). This analysis, based for the most part on 35 students, showed that the grade point average for I.S.U.P. students was considerably lower than the grade point average for undergraduates in the Faculty of Education. Furthermore, whereas the grade distribution for undergraduates was negatively skewed , i.e. more A's and B's, the opposite was true for I.S.U.P. students.

The year end study also explored the relationship between mid-term and final grades with the following variables: vocabulary, levels of comp-

rehension, speed of comprehension, study habits, tutots' rating of attendance at tutorials (no attendance 1 2 3 4 5 full attendance), attendance at orientation program (low-0, high-1).

As Table III indicates, vocabulary, level of comprehension and speed of comprehension as established by the Cooperative College English Tests had no predictive value for the final grade point averages. Of interest is that the study habits test seemed to keep its predictive power, even though this power was small. Of interest also is the fact that the correlation between student estimated attendance at the turorial sessions and, to a lesser degree at the orientation programme correlated highly (.66 and .32) with the final marks. This suggests that students were able to gain information from tutors which helped them in their programme. Additionally, it showed that these better students judged attendance at tutorials of value.

It was this evidence of the possible value of the tutorial system which led to the more vigorous attempt in 1973-4 to insist on use of the service by at least all students not yet achieving passing grades.

Table III

Relationship Between Final Grades and Other Variables.

Correlation Coefficients*

	Vocab.	Level of comp.	Speed of comp.	Study habits	Tutors' ratings	Orient. prog.
Average est. mid-term grades	.11(33)	.20(33)	.28(33)	.23(27)	.51	.27(25)
Average final grade	.00(33)	.05(33)	-.03(33)	.20(25)	.66	.32(25)

* The number in parenthesis indicates the number of students without missing data.

The results of the study suggested that because of the lack of predictive value of the Co-op tests it would be preferable to include different tests for I.S.U.P. students. Persons in charge of the orientation programme were encouraged to experiment with a variety of methods and tests to allow the development of a battery of tests for future years. In the meantime it was considered to be unwise to exclude a student on the basis of these tests.

IV. The Second Year of Operation of I.S.U.P.S., 1973-4

Twenty two of the original forty one students enrolled in the second year of the project in September of 1973. In addition fourteen students began their first year of the program following a six week summer orientation session. (See Table IV) By the spring of 1973, twelve of the twenty-two second year students and eight of the fourteen first year students were still enrolled in the project. Of the ten second year students who failed to complete the year, eight had been asked to leave in January of 1974 due to academic performance so unsatisfactory that the university would discontinue them at the end of term. Of the remaining two, one withdrew to return to his home district and one was forced to leave for medical reasons.

Table IV

Enrollment 1973-1974

	Year I Students	Year II Students
No. Successfully completing the year	6	12
No. Unsuccessfully completing the year	2	0
No. withdrawing	5	2
No. asked to withdraw	1	8
TOTAL	14	22

For the six new students who failed to complete the year, five withdrew voluntarily for reasons varying from child care problems to scholastic difficulties. One student was asked to withdraw as a result of extremely unsatisfactory academic performance.

Academic Achievement in the Second Year of the Project

Twelve second year students completed the fall and winter sessions for 1973-74. As Table V shows, during this time, the average number of half courses taken was six, with one student having a grade average of B, seven with C, and four with D.

The Steering Committee in January of 1974 resolved upon a policy of requesting any student having a grade point average of less than 1.00 to withdraw from the program.* None of the second year students had a grade point average of less than 1.00 (2.0 average is necessary for graduation).

Eight of the new students completed the fall-winter terms for 1973-74. For this time period, based on three to four half courses, five of the new students received a grade average of D, two a grade average of C, and there was one F. Two of these students failed to attain the 1.00 grade point average set by the Steering Committee and thus were asked to withdraw from the program.

*This recommendation in its present form is now somewhat obsolete in view of the adoption in the Faculty of Education of a resolution to discontinue students with a grade point average below 1.2 on five courses assessed in May each year.

Table V

Distribution of Final Grades of those Completing 1973-74

Grade Received	A	B	C	D	F
2nd Yr.* Students (beginning 1972)		1	7	4	
1st Yr.** Students (beginning 1973)			2	5	1

* based on an average of six courses per student

**based on an average of three to four courses per student

In summary, at the conclusion of the 1973-74 academic year twelve students completed their second year of university studies and six completed their first year all obtaining a sufficiently high academic standing to allow them to continue in the next year of their program.

Tutoring

As part of the support services, the project continued to provide tutoring facilities for the students enrolled in the program during the year 1973-74. At the conclusion of the year the following report was made by the senior tutor, Margaret Cleaveley:

It would appear that those second year students who established a pattern of attending tutorial sessions during their first year have maintained this habit. As might be expected, however, their interests have begun to broaden and it was found necessary to hire specialized tutors for two areas, geography and economics. The nature of tutoring sessions for second year students seems to have changed somewhat, because of their added course load they had less time for tutoring and consequently when they came it was with specific problems and, as a rule, had done some preliminary work on the topic.

The relative successes that they had achieved the preceding year made them a more confident group (sometimes too much so) and it seemed that they often visited just to bounce ideas around or discuss future plans for courses. It is unfortunate perhaps that more use is not yet made of the senior students in orienting the incoming students to the requirements, and responsibilities and services available. Considerable time and money is spend in welcoming the new group socially but the academic orientation that they undergo in July and August is seemingly lost for some when they are confronted with the actual system in September.

The current first year group was generally a younger group than that of the preceding year and on the whole seemed less sophisticated. There appeared to be some friction at the outset of the term between first and second year students. According to some members of the first year group they initially felt excluded from activities in the student lounge and were made to feel inferior by the second year students. While this probably does not apply totally, and it was resolved eventually, it would seem advisable to prevent this situation reoccurring, even partially. It might be profitable for all groups concerned if some sort of a buddy system were established for perhaps the first week or two of the fall term.

It was my understanding that the students just completing their first year were of a generally higher academic calibre than the preceding year's students. From the Christmas results, however, they appeared to do less well. Their attendance at tutoring was sporadic but this is obviously not the sole reason for their poor performance. One might suspect that they were lulled into a false sense year of security from their contact with the successful second year students. Their marks after Christmas were a distinct shock to everyone and resulted in the mixed blessing of compulsory tutoring. This did bring in a number of people who had not taken advantage of tutoring previously and it is gratifying to report that a good number have continued to attend. This measure plus the requested departure of a number of students on the basis of poor grades seemed to awaken a greater degree of concern over marks than had been apparent throughout the life of I.S.U.P. One almost senses a stirring of competitiveness among students and a desire to do well. In addition, the students, particularly the second year group, are under pressure to improve their grade point average in order to get a teaching certificate. While this information was given them in their first year it has become more meaningful now that their student teaching year is imminent. I would hazard a guess that this past semester will see the best results of the four semesters the program has been in operation. This is, of course, a reasonably safe bet since those students with failing grades have now departed. Once again I would urge that separate and private offices be established for counsellors, as frequently tutors find themselves dealing with private problems that are rightly the domain of the counsellor but because of the social atmosphere and lack of privacy in the student lounge, students are reluctant to initiate contact. While at least one student continues to argue for the "continuous availability" approach in the tutorial service as recommended at the end of the first year and while indeed there always is at least one tutor on duty all day and on certain evenings it is simply not feasible to have a tutor always free from other students in order to serve the "drop in" student who may or may not arrive once a week.

Data reflecting the student use of tutorial facilities is presented in Table VI. As the table shows, there is considerable variation in the number of visits each student made to his/her tutor each month.

Table VI

I. Student Use of Tutorial Service

Month	No. of Students	No. of Visits	No. of Hours	Av. No. of visits/student	Range of No. of visits/student
Sept.	15	22	18	1.5	1-3
Oct.	23	87	73	3.8	1-10
Nov.	26	76	72	2.9	1-[illegible]
Dec.	15	26	19	1.7	1-5
Jan.	28	75	71	2.7	1-7
Feb.	26	174	137	6.7	1-14
March	21	71	70	3.4	1-8
April	12	20	19	1.7	1-3

Table VI also indicates that the peak periods for tutoring were October - November and February. This coincides with the period of term tests and essay due dates, and suggests as does observation that much of the tutoring was 'crisis oriented'. A few students had regular contact with their tutor throughout the year; however, the majority only made contact when confronted with a test or essay and then work appears to have suffered in consequence. It remains a major and continuing problem to assist Indian students to modify their work habits sufficiently so that they can succeed within the university's time constraints. It should be noted in passing that one of the substantial advantages of the students in the outreach program is that outreach is comparitively time flexible. e.g. provision is made to teach for 15 rather than 13 weeks and thus accommodate some measure of absenteeism.

Some beginnings have been made through the student club to initiate peer group discussions of study habit problems. Though still a minimal activity staff regard this development as probably the most promising innovation to date. Progress will be monitored during the remainder of the 1974-5 academic year.

V Research and Development

During 1973-74 the fledgling research office of I.S.U.P.S. undertook several projects in addition to the annual evaluation and other report writing. As most of these projects are still in progress, only a brief outline of their nature is available at this time.

1. Many people working in native education have felt the need for a reference work giving ready access to the published material relevant to the field. Bibliographies do exist at the present, but without exception they

are out of date, incomplete or concerned with areas other than native education. It was decided therefore that a significant contribution to the field would be to compile a bibliography which deals exclusively with native education in North America and which is as comprehensive as possible. Therefore the most substantial project during this year has been the compilation of a bibliography of books, articles and reports on native education in North America covering a time span of over 100 years and including material from both Canada and the United States. The approximately 300-400 page bibliography includes references to historical documents, government reports and studies, general commentary, regional reports, individual viewpoints and commentaries, and material dealing with issues, curriculum and instruction, reading and language, programs, projects and resource centres, achievements, aspirations and drop outs, sociological factors related to native education, and psychological factors related to native education. The bibliography will be published by McClelland and Stewart Canada West and will be available for distribution in the spring of 1975. The first call on the royalties for the publication will be the reimbursement of costs to the project.

2. Little information is at present available as to which variables are conducive to success in native tertiary education programs. Yet, the matter is important if those students who will benefit most from the program are to be selected and other students who cannot succeed are to be protected from the effects of failure. Consequently, a research study was launched to attempt to isolate some of the relevant variables. Work began in the spring of 1974, a battery of tests being administered to all applicants. The study is to be continued over several years.

3. Finally, a small investigation was conducted as to preferences students in I.S.U.P. had for placement for student teaching. This was undertaken to assist the program and The University of Calgary in making satisfactory arrangements for native student teachers. In the final event only three students have had to be placed in 1974-5, in reserve schools.

As reported earlier to provide a more adequate financial basis for research and development work a proposal has been developed, approved by one major reserve education committee and forwarded to a private foundation which has indicated an interest in such funding.

No research and development and evaluation funding is sought therefore from D.I.A.N.D. for 1975-6.

VI Evaluation Reports from the Districts

As part of the year-end evaluation for the project questionnaires were sent to Band Councils and Indian Affairs Offices in the districts of Alberta. Response was extremely poor. From the Department of Indian Affairs, nine questionnaires were sent out and only three were returned, two of these being almost blank. Thus no conclusions can be drawn from the returns.

Fifty questionnaires were sent to various native groups and organizations within the province and only five of these were returned. However, those returned had for the most part been completed. The following two general conclusions can be drawn from these replies although the reader is cautioned that with such a small percentage of responses data has dubious realiability and therefore these conclusions must be considered very tentative

1. There is a communication gap as to the purpose and content of the I.S.U.P.S. project and even evidence to suggest a lack of awareness as to its existence.
2. The question was raised that perhaps the project should expand in the sense that instead of being a University of Calgary program, it should become aligned with regional centres such as Edmonton, Grande Prairie, Slave Lake, etc.

For a complete summary of the responses to the questionnaire see Appendix XIII.

VII Conclusion.

In conclusion, the second year of operation for the Indian Students University Program at The University of Calgary appeared to be a more successful one. Twelve second year students completed the year and were eligible to continue in the third year of their program. In addition, eight first year students completed their year, six of these receiving a sufficiently high grade point average to allow them to continue their second year of studies.

A summary of student enrollments to date is presented in Table VII. The data show that from an initial intake of forty-one, five remain in the third year of their studies. In addition, three students who dropped out during or at the end of the 1972-73 academic year re-entered university in September of 1974. It is further expected (based on personal communication) that three or four other students who also withdrew from the program during its first two and one half years will be re-joining it in the near future.

It is important to note that many of the students who withdrew from the university did so to take on responsible positions with native organizations or governmental and educational agencies. These withdrawals must not be considered 'failures' of the program but rather a necessary contribution to the need for trained native personnel in key administrative

Table VII

ISUPS ENROLLMENTS: 1972 - 1974

YEAR*	YEAR OF STUDY	NO. OF STUDENTS	NO. ASKED TO WITHDRAW	NO. WHO WITHDREW	NO. SUCCESSFULLY*** COMPLETING YEAR	NO. UNSUCCESSFULLY COMPLETING YEAR
1972	1	42	0	11	20	11
1973	2	21	6	3	12	0
	1	14	1	5	6	2
1974**	3	6	0	0		
	2	5	0	2		
	1	9	0	2		

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* as of September 1.

**up to December, 1974.
*** Criterion for successful completion is GPA greater than or equal to 1.00.

positions. If the expressed intention of these students to return to complete their degrees is implemented program planning should facilitate this alternation of study and work.

3. Budget Report

Income and expenditures for the academic year 1973-4 can be examined by the use of the following computer print-outs, copies of which are available separately to officers of the Department of Indian Affairs.

(i) Financial year ending March 31, 1973.

(ii) Financial year ending March 31, 1974.

(iii) Period from April 1, 1974 to June 30, 1974.

These cover Trust Account #69-4140 for I.S.U.P.S. on-campus and Trust Account #69-4144 for the Morley/Blackfoot outreach.

One unfortunate discovery made during this period was that there was a delay in meeting the full committed costs of the Morley/Blackfoot operation until after March 31, 1973 when it was found impossible to make the full payments in the subsequent financial year. Serious as this is the sums involved were comparatively small. However, in 1974-5 there has been further hesitance to make full payments for which written commitments had been made. This situation combined with delays of up to six months in length in the payment of student fees constitutes a grave threat to the viability of the I.S.U.P.S. projects. It is of the utmost urgency that effective budget arrangements be instituted and honoured. It is gratifying that the Edmonton Regional Office has consented to meetings for such planning during the early part of 1975.

Why They Leave

A Review of the Literature prepared by I.R. Brooks

The following is a selective review of the literature exploring the question of why many native students withdraw from occidental schools before completing their program of study. Whereas an attempt has been made to discuss the major factors contributing to the high drop out rate for native students, it has not been possible to cover all of the literature in the field. For a more comprehensive review, the reader is referred to a current bibliography on native education in North America (Brooks and Marshall, 1975)

The figures vary according to geographic area or according to the group sponsoring the report, nevertheless there appears to be consensus of opinion that the drop out rate for native students in secondary or tertiary education is disturbingly high. More than one author (Cardinal, 1970; Hawthorne, 1966; Lane, 1972; Salisbury, 1967; Stanbury, 1973) have claimed that approximately 90% of those native students entering Grade I failed to reach Grade XII, as opposed to only 10% for non-native students.

More moderate figures, however, have been reported (McLean, 1972) to suggest that 42% is a more realistic figure, at least for the southwest and northwest United States.

A study on the Blackfoot Indian Reserve at Gleichen-Cluny Alberta (C.F. Fisher, 1969) showed that of 168 junior high school students surveyed 51% had dropped out of school between 1961 and 1965, and of these drop-outs 95% had left school before completing grade nine. One might suspect that those

who had completed elementary and secondary school would be less inclined to withdraw from a tertiary program. However, as Salisbury (1967) points out, at the college level the native student is twice as likely to fail to complete the program. Salisbury claims that at the University of Alaska 50% of the native pupils drop out before the end of the first year and only 2% successfully complete the degree program. Other authors (Zintz, 1963; Ludeman, 1960 and McGrath et al, 1965) report an attrition rate of between 50 and 70% for native students at the college level. It has also been found that the majority of those students who successfully complete the college program obtain a grade point average at or below the "C" level.

Although there is disagreement as to the magnitude and causes of the problem, there is widespread agreement that unless the pattern changes, the future holds little hope for Canada's native people. It is not only the middle class white who sees education as being the key to the future participation of native people in Canadian society. The Metis Association of Alberta (undated) for example, argues:

"For native people the major barrier to our successful participation in our own development is our lack of formal education. Our development requires that we be able to work with the economic, political, technicological and other realities of the Alberta society. It is through formal education, particularly at the secondary school and post-secondary levels that we can learn the skills necessary to work with those realities." (page 1).

In a similar vein, Chief David Ahenakew of the Federation of Saskatchewan Indians in an address to the students of the Indian Teachers Education Program at the University of Saskatchewan told the students:

"We hope and expect that you will engage in self-improvement in a disciplined way, that you will attempt to build the qualities of hard work, punctuality, and that you will spare no effort in learning about the culture of your own people and in gaining academic excellence so that you will be good teachers....Our children will be the main beneficiaries." (Northian News Letter, 1974).

In a study in the southwestern United States, McGrath et al (1965) found that 73% of 60 tribal leaders interviewed isolated education as being a crucial problem facing American Indians today. Thus the high drop out rate has been a primary cause for concern for both parties involved in native education. The question thus becomes one of exploring the underlying causal factors with the hope that a more precise definition of the problem will lead to more effective programming.

A review of the literature suggests that causal factors tend to cluster in three areas: the student, the home, and the school. This is not to deny the interaction effects of the three groups of variables but rather to suggest that such an organizational framework is a useful model in studying the question.

The Student

In a study of higher education in the southwestern United States McGrath et al (1965) were able to construct a composite picture of the native student who dropped out of college. They found that the drop out was more likely to have been born on a reservation and was more likely to have spent all his years in an elementary school on a reservation. He usually came from a larger family, his

father being older and less well educated. He was more likely to have completed one and a half to three units of vocational subjects in high school and was more inclined to discuss only academic problems with his college instructor. He was more inclined to be rated by these instructors as more indifferent to personal appearance than the typical non-native student. He was found to study less and to spend less time in the library. In general he was more likely to be placed by his college instructors on the undesirable end of the scales rating ability to do independent work, interest in classroom instruction, quality of classroom comments, dependability, self-confidence, perseverance in school work, soundness of decisions, and ability to express himself in oral or written English.

Thus McGrath et al conclude that inadequate academic preparation is a major factor in the Indian students dropping out of tertiary programs. In fact, their studies showed that 38% of 60 tribal leaders (representing 37 tribes) interviewed, identified inadequate academic preparation as being the major reason for native students dropping out of college. Other authors (Artichoker and Palmer, 1959: Kim, 1968; Salisbury, 1967; Was, 1967) arrived at similar conclusions, citing reading, writing and language skills as being the most important aspects of adequate academic preparation for college. McGrath et al conclude that facility with the English language seems to be of even greater importance for success in college among Indians than it is among non-Indians. Studying social origins of school retardation among Indian pupils in Saskatchewan, Y. C. Kim (1968) concluded that the language problem of Indian pupils is a disruptive factor in their school work and is at the root of much of the grade retardation of native students.

Bass & Burger (1967) suggest that conflict between native language and the language of instruction may be the basis for the high failure and drop out rate of Indian children. However, Bowd (1972) found exposure to English rather

than use of a native language to be the principle reason for language problems at school. Zintz (1963) and Salisbury (1967) suggest that academic retardation is significantly related to learning English as a second language. Additional tutoring in English language has been found to improve scholastic achievement.

Furthermore, the work of Artichoker & Palmer (1959) reveals that bilingual native students display appreciatively more problems than monolingual students in the areas of self confidence, coping with college, and in learning and studying course work. Thus native students who have a first language other than English may be at a disadvantage in occidental schools for both cognitive and affective reasons. However, it should be noted in passing, that the work of Artichoker and Palmer (1959) also suggests that inadequacies in academic preparation may also lie in the areas of mathematics and science and that a weakness in these areas is a major obstacle to success in higher education for native students.

McGrath et al found that another major reason for college drop outs among native students was lack of financial support. 48 per cent of the 60 tribal leaders interviewed identified financial reasons as being one of the three major reasons for college drop outs amongst native students. Furthermore, 35 per cent of the tribal leaders listed more adequate financial aid as being one of the four major ways in which Indian students could be helped to succeed better in college. Similarly a study by Artichoker and Palmer (1959) based on 72 college students representing 90 per cent of all Indian college students in South Dakota, concluded that lack of money, particularly in the area of clothing and spending money, was one of the major problems facing American Indian college students.

Berry (1968) has suggested that too few studies have been related to the area of social and personal problems confronting native students. This conclusion has been supported by the work of Ludeman (1960), Salisbury (1967) and McGrath (1965) Furthermore, Berry's (1968) review of the literature on native education suggests that Indian students experience more problems which could be described as being serious than do non-native students. One study which has attempted to explore this area has been that of Artichoker and Palmer (1959). Generally speaking, the authors concluded that it was not so much that native students had unique problems, but that the problems confronting them were experienced by them as being more troublesome and more serious than they would have been to non-native students.

Other studies (Quimby, 1963; McGrath et al, 1965) give some suggestion that the Indian college student may be more socially isolated than the non-Indian college student. Another facet of social isolation is that the native student, to go to a tertiary institution, must leave his home, family and friends and enter the alien culture of the European. This loss of cultural and family support has been found to be a major factor in high drop out rates amongst native college students (C.F. McGrath et al, 1965) However, as Berry notes, from the existing research it is virtually impossible to know if Indian college students are well adjusted both personally and socially, or whether indeed they suffer from more social and personal problems than do their own non-Indian counterparts. It is clear that this is an area which requires further research.

Study by Wax (1967) as to the cause for students dropping out of a reservation boarding secondary school revealed that there were in fact two types of drop outs: those who found school to be a most painful experience and who

literally fled from the noxious stimulus, and those who found it to be an enjoyable experience and whom Wax describes as being more "push outs" or kick outs rather than drop outs. Wax notes that the plains Indian method of child rearing develops a strong but unverbalized system of intergroup discipline, loyalties and dependencies, giving rise to a peer group quite well structured in an hierarchical fashion. Those individuals who did not have a position in the peer group found themselves in a "no man's land": "significantly, we found that notorious truants had initially been rejected by classmates and also had no older relatives in school to protect them from bullies." (Wax, 1967, p. 41).

At the boarding school those who dropped out because they found school to be an unpleasant experience appeared not to have the support of the peer group, were socially isolated, and often victimized by their peers. On the other hand, those dropped or pushed out who reported that school was an enjoyable experience often spent most of their time engaging in deeds forbidden by the school authorities. As a result, a frequent consequence of their activity, expressed either explicitly or implicitly was to leave school.

Wax notes that these acts of bravery and daring, although reprehensible in the eyes of the school officials, are congruent with the values and morals of the plains Indian. Thus, value conflict becomes an important factor in the phenomenon of dropping out. As Wax states: "While capable of wider relations and reciprocities, they function at their social best as members of small groups of peers or relatives. Yet to obtain even modest employment in the greater society, they must graduate from high school. And in order to graduate from high school, they are told that they must develop the exactly opposite qualities to those they possess: a respect for humdrum diligence and routine, for "discipline" (in the sense of not smoking in toilets, not cutting classes, and not getting drunk), and for government property. In addition they are expected to

compete scholastically on a highly privatized and individualistic level, while living in large dormitories, surrounded by strangers who make privacy of any type impossible." (Wax, 1967, p. 45).

Havinghurst (1957), Zintz (1963) and Leighton (1964) have also concluded that Indian students experienced considerable value conflict and value confusion. Like Wax, Havinghurst and others have found that Indian students because of their cultural background place importance on cooperation, particularly within the small group context. This, of course, is antithetical to the competitive nature of the western classroom and is a major impediment to the Indian students' academic achievement. It can be argued, that this is even more noticeable at the tertiary level where competition is much more intense. Related to this is that, generally speaking, Indian groups value independence and tend to resist coercion from others, particularly non-Indians. This trait is also not consistent with the modus operandi of the western classroom and presents a conflict situation for the native student. Another characteristic of the Indian culture is the present time orientation and an apparent general lack of concern for the future. This, too, is in opposition to academic performance.

The work of Zintz (1963) supports these findings and suggests that the most important value differences contributing to poor sholastic performance of native students are at the present time orientation, their non-scientific explanations of behaviour, their unconcern for completing work and their lack of concern for precise times of appointments, deadlines, etc. (cf. Ludeman, 1960). These conclusions are further supported by Cirincione-Cole (1974) who measured four areas of conflict between home and school values (locus of control, activity orientation, time orientation, and authority relationships) for 481 ninth grade

students from five ethnic groups in California. This research suggested that ethnic minority students were being asked to make a choice between their own cultural group and that of white middle class America in order to win success within the present education system. Several other authors (Hawthorne, 1967; Burger, 1968; Cardinal, 1969; Lyon and Friesen, 1969, and Wolcott, 1967) reached similar conclusions regarding the lack of conguence between the values of native students and the school system. In fact Wolcott describes the relationship between the Indian student and the school as follows: "My initial impression was that village pupils attended school reluctantly and ritually. Children expect to be at school but their participation is analogous to travelling on someone else's boat; one gets on, sits patiently during the long slow ride, and eventually gets off. Age sixteen is the destination of the educational journey." (Wolcott, 1967, p. 30)

Psychologist J.F. Bryde (1971) also believes alienation is a major factor in the high drop out rate of native students. Bryde sees the Indian student as literally being outside of, and between both the Indian and non-Indian cultures.

However, research in this area, particularly in southern Alberta, yields equivocal results. Some researchers, for example, (Stauffer, 1970; Zentner, 1973) found evidence to suggest that native students in south central Alberta are rapidly assimilating the values of the white Canadian culture, thus reducing the incongruity between native values and school. Zentner concludes: ". . .It is clear that Indians, particularly members of the younger generation, who reside on the Blood and Blackfoot Reserves are rapidly adopting certain values which are dominant in the larger containing society. Examination of the survey data relating to the positive values, i.e. rationality, calculation, and reserve, showed that Indian students endorsed these values more commonly and more uniform-

ly than do their non-Indian peers. The interview data confirmed these conclusions. It would appear to follow from this that Indian students are on the whole better prepared at the value and attitudinal levels to make an effective adjustment tc urban living conditions than their non-Indian counterparts." (Zentner, 1973, p. 48)

Thus the evidence suggests that value conflict is a cause for dropping out in many situations. However there is considerable variation according to tribal affiliation and geographical location, resulting in differing levels of acculturation and value incongruence. Therefore, before one were to assume that value conflict was a cause for native students dropping out of a school in a particular area one would need to demonstrate that value incongruence did indeed exist.

Another characteristic of native students thought to contribute to low academic achievement and dropping out from educational programs is their lower aspirations or expectations. There is evidence to suggest that Indian students tend to aspire to lower grades than do non-native students. This is no doubt in part due to realistic appraisal of educational achievement on the part of native students in non-native educational situations. Bass (1971) has found that in many cases a considerable difference exists between aspirations and expectations. In one study he found native students had high vocational aspirations but had lower expectations. In other words, it would appear that many native students have academic and vocational hopes and desires similar to those of non-native students, but in both cases are resigned to achieving considerably less than they would like.

The student's level of aspiration is in part dependent upon his past successes and failures in the educational setting. It has been shown that children who have been consistently frustrated in their day to day learning efforts and disappointed in their marks set unrealistic aspiration levels: i.e. either too high or too low.

Evidence shows that native students have much lower aspirations than non-native students. A study in Edmonton showed that 76% of the native youth set an educational achievement goal of grade 12 as compared to only 42% of the non-native youth. Whereas 50% of the non-native youth aspired to university only 2 of 143 native students did so.

In a study of native and non-native children's aspirations of the future (Hoyt, 1965), it was found that native children: 1) had less knowledge about jobs available and the training necessary for those jobs, 2) were more concerned about family and tribe, 3) were more insecure about the future. With respect to the last point, many feared they would not make the grade or were not smart enough.

The Home

Generally speaking, native students have been reared in a basically foreign cultural milieu to that of the non-native and have inherited therefore different cultural heritage. Describing the archtype, one may say his way of life places different emphasis on time, savings, sharing, work habits and general his orientation to nature and the world. His is the way of adjusting to nature rather than shaping it. His essence of life is in being rather than becoming. It is probable that his language facilitates these emphases and thus

both his cognitive and affective development is at once compatible with his cultural mores and incompatible with the non-native society. Thus the home and family, being important transmitters of culture are major factors contributing to the child's value conflict emerging later into school life.*

It has often been reported (e.g. Y. C. Kim, 1968) that many native homes provide little motivation for their children to attend school regularly and this would appear to be related to an indifferent attitude toward scholastic achievement on the part of the parent and also failure to see any relationship between absenteeism and school progress. As a result truancy is commonly very high among Indian pupils and, as has been reported previously, truancy has been found to be a major cause of dropping out (Scott, 1967).

However, parental attitude also has an effect on the child's performance when he is at school. Studies have shown (Zentner, 1962; Antees, 1972; Stanbury 1973) that parental behaviour and attitudes directly influence the student's aspirations and achievement. Zentner concludes: ". . . that parental behaviour which is positive and supportive will influence student attitudes in a parallel direction is consistently borne out by findings." (Zentner, 1962, p. 217) He goes on to state that students who report that their parents place considerable importance on thinking about further training reported themselves very disappointed at the prospect of failure to graduate from high school, more frequently than do students whose parents place less importance on the topic. Zentner's study also showed that fewer Oregon Indians than Oregon whites reported themselves to

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*This is not to say that the home and family is solely responsible for the value conflict, it is obvious that either changes in the cultural values or changes in the western educational system could bring about a reduction in value incongruence. This matter will be further discussed under the subheading, School.

to be very disappointed at the prospect of failure to graduate from high school and even fewer Alberta Indians than either Alberta whites or Oregon Indians responded in the same manner. Furthermore, the degree of disappointment which parents would experience should the student fail to finish high school followed the same pattern of response: More Oregon whites expressing disappointment than Oregon Indians, more Oregon Indians than Alberta Indians.

Stanbury's (1973) study shows that not only have Canadian native people completed considerably fewer grades than the total Canadian population but that aspirations for the scholastic achievement of their children is significantly related to the education achievement level of the parent. For example, in British Columbia, Stanbury found that of 875 persons interviewed, the number answering the question "How much schooling do you want your children to have?," with the answer: "University", was 13 per cent for those with 0 to 8 grades completed, 20 per cent for those with 9 to 11 grades, and 33 per cent for those with high school graduation or better. Similarly the proportions replying "high school" were 56 per cent for those who had completed grade nine or less, 45 per cent for those who had completed grades 9 to 11, and 22 per cent for those who had achieved high school graduation or beyond (p. 31).

Often it is not just the matter of the native parent being unconcerned about education or failing to appreciate the importance of education in today's society in terms of future employment, but in many cases the native parent is afraid that if his child is successful in western educational institutions he will cease to become an Indian, becoming instead a brown white man. The Indian parent understandably feels that should this happen it would mark the gradual decay of the Indian way of life, the tribe, and ultimately the Indian family. That this is a real fear and not just imagined is demonstrated in the work of

Sheps (1970). In a study of Indian students at three boarding schools located in different areas of the Western United States it was found that the majority of students showed agreement with the attitudes of non-Indian society, thus confirming the fears of the Indian parents.

Thus for a variety of reasons the Indian student may receive very little parental support in his attempt to achieve in the western educational system. Furthermore, this lack of parental support is a major factor in native students dropping out of secondary and tertiary education institutions. For example, Morrison and Ferrante (1973) found that 14 per cent of the educational administrators surveyed cited lack of parental support as being a major reason for native students dropping out. Similarly, McGrath et al. (1965) found that 38 per cent of the southwestern tribal leaders interviewed cited lack of encouragement from family and tribal leaders to stay in school as being a major factor for native students dropping out.

It might noted in passing that the home environment of the native students is in many cases conducive to poor educational achievement and alien from educational institutions and programs because the home is not able to provide a suitable atmosphere in which the child may study. Furthermore, many of the homes are lacking the information producing materials such as television, books, easy access to libraries, museums, etc.

Thus it is not surprising that some studies (Mulvihill, 1963) have found that children attending residential schools or hostels have a better record of academic achievement than those attending other schools. However, the problem in this area may be symptomatic of more widespread sociological problems such as anomie and alienation: "Perhaps the real enemy we face is the feeling

of hopelessness on the part of the Indian people because they live with problems daily and realize how they compare with the general population. No doubt Indian students, to a large degree, mirror their parents' attitudes in this regard, and there is a growing body of research which shows that the students' concept of himself is fast becoming a problem." (Benham,1973, p.6).

The School

It is, however, not just that the native home is badly out of phase with the school, but also that the school is badly out of phase with the native home. Given the two basically different life styles of the two cultural groups: native and non-native, it is not surprising that both groups take a very different view on the purpose of education. This is perhaps best demonstrated by the reaction of the chiefs of the Six Nations when the Commissioners of the government of Virginia offered to educate six of the chiefs' sons in 1744: "Several of our young people were formally brought up at the colleges of the northern provinces; they were instructed in all your science; but when they came back to us, they were bad runners; ignorant of every means of living in the woods; unable to bear either cold or hunger; knew neither how to build the cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counsellors; they were totally good for nothing. We are, however, nonetheless obliged for your kind offer, though we decline accepting it; if the gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make men of them." (United States Government of 91st Congress, 1st session, 1969, p. 140).

In many ways and according to many Indian spokesman the situation today

is not very different from that in 1744. Murray and Rosalie Wax's study of Sioux Indian students in South Dakota revealed that a major cause of dropping out was 'institutional intolerance'; characterized by a lack of communication between the school staff and the students and their parents. They found substantial 'social distance' between students and teachers as well as considerable individual isolation, within the same school.

One of the Chiefs of the Stoney people, Chief John Snow, has argued that the trend in Canadian education has been to get the Indian off the Reserve as soon as possible, to educate him according to the white curruculum and to integrate the Indian in to white society as quickly as possible. Snow feels that the government is trying to transplant Indian people to urban areas of nearby cities with the Indian people being neither prepared nor desirous of that kind of life. As Snow puts it "we would rather be free, living near nature, out in open spaces. This is what many of our Indian people want to do". (Snow, 1971, p. 89)

A similar position is taken by Clive Linklater (1974) of the National Indian Brotherhood, who argues that schools instead of bridging the gap between Indians and non-Indians are increasing it. Therefore, the Indian people are being ill-served by the present education system to which they are subjected. Linklater describes the education of Indian people as being education for failure, with the educator starting where the Indian student isn't and proceeding from the unknown to the unknown. Furthermore, he argues that when educators realize that something is wrong in Indian education the blame is always placed on the Indian student.

The viewpoints of Snow and Linklater are another way of saying that the Western educational system is irrelevant to the needs and desires of native

people. Anthropologist A.D. Fisher (1969) shares this view, seeing the school as being a primary institution and the major socialization device of the industrialized urbanized segment of the Canadian population. As such he sees the school as being "rite of passage" :" the whole educational structure can be envisioned as a long term ritual marking various changes in the social lives of the individuals. It is difficult for an outside observer to assess their majico-religious or secular content." (Fisher, 1969, p. 31). Furthermore, Fisher argues this may be satisfactory for people whose cultural background is consistent with the aims and purposes of the school, but asks what happens if the ceremony is taken out of context; "But, what would happen if we were to take the ceremonial system out of its context, North American middle class society, and placed it in a wholly or partly alien context such as an Indian Reserve? The answer is that unless that ehre was community support for it, it would fail. Let me stress this point. It would be the rite of passage, the rituals recognized and joined by a middle class society that would fail; not the Indian student." (Fisher, 1969 p. 31). The question is answered in a similar manner by A.D. Selinger (1973) who sites the reasons for dropout of minority group children from school as being a catalogue of the irrelevancies of our educational system for these children. He feels that these children are isolated from society both outwardly and inwardly, the result being apathetic, withdrawn behaviour which in turn, is frequently reinforced by welfare and paternalistic government agencies.

That this is a problem at the tertiary as well as the secondary and primary levels is demonstrated with an interview with Dr. Andre Renaud,former Chairman of the Indian Education program at the University of Saskatchewan (Greenshields, 1974).

Renaud believes that one reason for the low attendance of Native people at universities is the lack of significance or relevance of the school system to the native people.

At the general level the irrelevancy of Western systems of education for native people is manifested in the aims and objectives of the educational system. However, more specifically, the irrelevancy can be localized to areas of teacher based competencies, curriculum and curriculum materials.

In the area of teacher based competencies, (Selinger, 1973) argues that administrators and teachers often ignore the cultural values of a culturally different child. Thus children are ridiculed at school by their peers and by teachers' words and actions because they do not conform to the main stream of school life. The child is thus placed in a dilemma; if the child painfully adjusts he becomes alienated from his home and if he does not he is exposed to ridicule and prejudice. Selinger suggests; "administrators, in planning programs must take into account the totality of the childs life. He is not an empty jug into which we pour our culture." (Selinger, 1973, p. 2)

The major cause for concern is that many non-Indian teachers of Indian children bring with them into the classroom a vast number of stereo-types about the Indian child, and with this for the most part operates to the detriment of the Indian children. As Mitchel (1973) shows this is particularly true in the area of English language. She further sees that these stereo-types originate in institutions of higher education such as universities and teacher training colleges; "The teachers are taught by educators, and they learn to approach "the problem of the indian child" with a set of expectations built upon inadequate downright mistaken ideas about Indian people, Indian cultures

and Indian languages." (Mitchel, 1973, p.5). Often the stereo-typing means that the teacher fails to see or understand many of the cultural behaviours of the native child, for example, the language of silence (Mitchel, 1973) or interpersonal communication (cf Lane, 1972)

Most often stereo-typing leads teachers to consider all Indian children to be the same although we readily recognize individual differences within our own culture (cf. Lane, 1972). As a result many people, including native people, see the training of more and more native people as teachers as being the key to the solution of this problem Linklater(1974) strongly urges teacher training institutions to open their doors to Indian people whether they be illiterates or holders of graduate degrees providing they can show the skill, ability and aptitude to become teachers. In addition he called for the active recruiting of Indian people into teacher training institutions and urges that these institutions develop techniques to allow the Indians own mastery of knowledge gaining and knowledge spreading to be used in the training of teachers.

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IMPLICATIONS for I.S.U.P.S.

The review of the literature exploring the reasons why disproportionately high numbers of native students leave school before completing their programs of study suggests several key problem areas. In light of these conclusions it is worthwhile considering the Indian Students University Program Services to evaluate its contribution to the lessening of the drop out rate.

With reference to the schools two major factors were isolated as contributing to the problem: irrelevant curriculum and instruction, and the lack of native teachers. I.S.U.P.S. raison d'etre is to contribute to alleviation of both of these problems by making it possible for native people to obtain the training and qualifications to allow them to enter the field of native education as either teachers, administrators or curriculum planners. As such, it is argued that the program is contributing to the reduction of this problem.

In terms of the university per se, I.S.U.P.S. makes it possible for native students, native leaders and the teachers of native university students to work together with a research and development office to bring about changes in the university curriculum and methods of instruction to make the university more meaningful to, and compatible with, the needs and desires of native students.

Regarding the cultural backgrounds of the native students the possible conflict that can occurr between the home and the school, I.S.U.P.S. has launched a two fronted campaign to reduce the problem for its own students. On the one hand, native leaders are, through the Steering Committee, given a key role in the setting out and administration of the policy of the program so that it will reflect their desires and will be enacted with their under-

standing and support. On the other hand, the native students in the program are beginning to involve the elders in I.S.U.P.S. and this endeavour is receiving both moral and financial support from the program.

Vis a vis the student, it has been noted that a major problem is inadequate academic preparation for the course of study chosen. To reduce this problem I.S.U.P.S. has, on staff, a group of tutors to whom the students may turn. Furthermore, until each student demonstrates that he is successful in his course work, he is required to meet with a tutor each week to discuss his assignments, problems etc.

It has also been noted that many native students encounter emotional and social problems in adjusting to the occidental system of education. The program therefore also has on staff, counsellors to aid the students in coping with adjustment problems. Furthermore, some of the counsellors are either native adults or senior students in the program.

Because to the native student his peer group is extremely important, the program has encouraged the formation of a Native Student Club to which all native students on campus are eligible to belong. The program has also provided a student lounge where the students may gather for relaxation or study. In addition, at least three students in the program attend weekly staff meetings to put forward matters of concern to the students and to take back to the student body the deliberations and decisions of the staff.

During its two years of operation I.S.U.P.S. has had many students drop out of the program. The staff endeavours to maintain contact with these students thus making it easier for them to return to the university if they so desire. It has been gratifying to note that after an absence of a few months to a year, several of these students have returned and are currently enrolled in the university.

Finally, the report on drop-outs suggests that financial problems are a major reason for withdrawing from school. This question is ultra vires for the program, but it is a matter which concerns I.S.U.P.S. students and upon which they have taken action with the appropriate authorities.

This report has already made clear however that the policies adopted in themselves appear insufficient to bring about radical change in tertiary education for Indian students. It is possible on the other hand that when based upon initial years of study in outreach locations I.S.U.P.S. can achieve its purposes on a large enough scale to change significantly the character of Indian education in Alberta in the final quarter of this century.